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A

SERMON

PREACH'D in

LAMBETH CHAPEL,

June the 6*th*, 1708.

AT THE

CONSECRATION

OF THE

Right Reverend Father in God

WILLIAM

Lord Biſhop of St. *Aſaph.*

JEREMIAH Chap. 3. V. 15.

ill give you Paſtors according to mine Heart, which ſhall feed you with Knowledge and Underſtanding.

J. ADAMS, D. D. Rector of St. *Alban Woodſtreet*, and Chaplain in Ordinary to Her MAJESTY.

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JEREMIAH Chap. 3. Ver. 15.

will give you Paſtors according to mine Heart which ſhall feed You with Knowledge and Underſtanding.

THat this Promiſe relates to the Times of the Goſpel, is plain from the next Verſe: *In thoſe Days, ſaith the Lord, they ſhall ſay no more, The Ark of the Covenant of the Lord: neither ſhall it come to mind, neither ſhall y remember it, neither ſhall they viſit it, neither ſhall that be done more.* By all which ſeveral Expreſſions the Prophet ſhews, utter abolition of the *Moſaical Covenant*, and Gods entring o a *New one*, with his People through *Chriſt Jeſus*.

And to prove by what means, he would convey, and con-ue to them ſo great a Bleſſing; He introduces the Promiſe *that*, by *this* in the Text, *I will give you Paſtors according to ne Heart, which ſhall feed you with Knowledge and Underſtand-*. This Propheſy, tho' Eminently and Univerſally fulfil'd the Days of the *Apoſtles*, yet was to be made good to after es, not to the Church in general, or to any *one* part of it, *Supreme*, or *Infallible*; But to ſuch as deſerv'd it by their Faith d Obedience, or Repentance: Becauſe it is Conditional, as y appear by what goes before the Text: *Return thou back-ing Iſrael, ſaith the Lord,—— only acknowledge thine Iniquity ich thou haſt tranſgreſs'd againſt the Lord thy God.——Turn O ck-ſliding Children——and I will give you Paſtors*, &c.

Yet Divine Goodneſs does not always ſtrictly require the formance of thoſe Conditions, which are annex'd to its Pro-ſes, before it fulfils them; but ſometimes the ſame Benefits ich are beſtowed upon one Kingdom as the *Reward* of their pentance, are given to another, as an *encouragement* to it.

This we of this Nation are a particular Inſtance of; How we over-run by Vice and Error? How often have we been l'd upon to Repent? But alas! how many thouſands are re, that delay, that ſcorn to do ſo? Yet had ever any Peo-ſo much Experience of God's Goodneſs and Mercy? Eſpe-lly has he not *often* made good to us, the ineſtimable Bleſſing the Text? And muſt not every one thankfully acknowledge, at at *this time in particular* he by *a freſh Inſtance* continues to ſo?

I shall endeavour therefore to shew the greatness of such a Blessing, and what return ought to be made by those to whom it is given; by considering these Words more particularly in this method.

I. I shall shew what Office is more especially design'd by the Word *Pastor*, in the Text; and the Dignity and Authority of it.

II. The great Qualifications requisite for it, included in those Words, *According to mine Heart.*

III. To what Intent and Purpose they are given by God. Namely *to feed* his People *with Knowledge and Understanding.*

IV. By what Signs we may reasonably conclude, *When* such Pastors are eminently the Gift of God.

V. The Duty of those to whom they are so given.

This last Point being the chief thing that I aim at; what I shall say upon the others, will not I hope be lookt upon, as presum'd to inform my Superiors, in any thing relating to their high Station; but only, as necessary for the better Understanding the Blessing promis'd in the Text, that we may praise God accordingly.

I. I propos'd to shew, what Office is more especially design'd here by the word *Pastor*, and the Dignity and Authority of it.

The Metaphor in the word *Pastor*, is drawn from what is so very well known; and is so proper to Represent, the Watchfulness, Diligence, and Love, of those that Govern: And the Meekness, Innocence and Humility of these who are to obey. That it has been very Anciently apply'd, by several Nations both to Ecclesiastical and Civil Magistrates: But it seems to have ow'd its Rise to the *Jews*; whose Ancestors, had by them in the greatest Veneration, were literally as well as Figuratively Pastors; whose greatest Rulers *Moses* and *David*, of Shepherds became Law-givers, Prophets and Conquerours: and who rais'd this Title so high as to apply it to God himself, *The Lord is my Shepherd, I shall not want*, Psal. 23. Ver. 1. Upon which *Philo Judæus* has this admirable Reflexion.

'Let every one that pretends to Love God, bear his Part 'in such an Hymn as this is, but chiefly let the Universe it self 'do so; for the Earth, Water, Air, Fire, and every Place 'or Creature in them, Mortal or Immortal; the Heavens 'themselves, the regular Courses of the Sun, the harmonious 'Revolutions of the other Stars; All these, God, as the

'pro-

preme Shepherd or Governour, guides and directs, like a Flock in proper order; ſetting over them, Τὸν ὀρθὸν αὐτῦ λόγον πρωτόγονον υἱὸν ὅς τὴν ἐπιμέλειαν, &c. That HE might take care as his Vice-gerent of this Holy Flock: As it is ſaid ſomewhere, *Behold I ſend an Angel before thee, to keep thee in the Way**. This paſſage is very remarkable: Who was this λόγος, *this firſt begotten Son*, this *Paſtor Vice-gerent*, this Angel? but the *Angel of the Covenant*, *the Word that was God*; that Holy Jeſus, by whom the Worlds were made, and by whom they are ſtill govern'd: and under the ſame Character as he Promis'd by the Prophet *Ezekiel* 34. Ver. 23. *I will ſet up one Shepherd over them, and he ſhall feed them, even my Servant David; He ſhall feed them, and he ſhall be their Shepherd.* Which the Jews allow to belong to the *Meſſiah*.

Accordingly, when our Bleſſed Saviour came he declares that he is *the good Shepherd*, John 10. Ver. 11. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, I am *That very ſame good Shepherd* promis'd heretofore: Wherefore altho' this Title extended to *Princes* as well as *Prophets* under the *Law*, yet it was Reſtrained to a narrower Compaſs under the *Goſpel*; and the Senſe of the Word, is to be taken *now*, according to *the Nature* of that Power, whereby our Saviour Exercis'd the Office of a *Paſtor*; But He did not rule as a *Civil* Magiſtrate, His *Kingdom was not of this World*; but in a *Spiritual* manner, by teaching the Means and Method of Salvation, by appointing others to do the ſame, and to govern his Church, as it was Collected, to the end of the World: *As my Father ſent me, ſo ſend I you*: *Whoſoever Sins ye remit, they are remitted.* ——*Go teach all Nations.*

But then again, altho the word *Paſtors* do's ſometimes include *all the Orders* and *Degrees* of thoſe that are *Appointed* to feed the Flock of Chriſt: Yet it belongs more eminently to the *Superiour* Order of *Chriſtian Biſhops*: Becauſe *Their* Office is not only to *Feed* the Church themſelves, but alſo to *Ordain* others to do ſo: Whatever Power the *Presbyter* has, as a *Paſtor*, the very ſame the *Biſhop* has, and may Exerciſe it in a far greater Compaſs than the other; but it cannot be ſaid ſo on the other ſide, † the *Presbyter* has by no means the ſame Power with the *Biſhop*, either to Ordain others, to be *Presbyters*, and *Deacons*; or to Confirm Chriſtians, and Bleſs them, by Laying

* Περὶ ἱερωσύνης, *p.* 195. *Par. Edit. Exod.* 23. 20.

† *Vide Epiphan. Hæres* 75. *Aerii* § 4. *Item Chryſoſt. in* 1 *Tim.* 4. 14.

on of Hands; which by the Teſtimony of the Church, in all Ages, have been the Prerogatives of the Superiour Order. Wherefore theſe things being of the higheſt Importance to the Flock of Chriſt, and without which it were impoſſible they ſhould be fed, duly and effectually; they to whom it belongs to perform theſe things, are moſt properly called *Paſtors*, and the Text referring to the Times of the Goſpel, *the ſame* muſt be particularly promis'd by it accordingly. I proceed therefore to ſhew in the next place.

II. The great Qualifications neceſſary for this Office, included in thoſe Words, *according to mine Heart. I will give you Paſtors according to mine Heart.* This Character is more particularly given to *David*: *The Lord hath ſought him a Man after his own Heart*, in oppoſition to *Saul*'s Character, 1 *Sam.* 13. v. 14. Which St *Paul* explains in part, 13. *Acts* 22. *I have found* David *the Son of* Jeſſe, *a Man after my own Heart, which ſhall fulfil all my Will.* Gods will as it related to particular publick Caſes in which the Religion and Polity of the *Jews* was concerned was made known to *Saul* and *David*, by the Prophet *Samuel*; and tho' neglected by the firſt, was duly, fully obſerv'd by the Latter, in his Re-eſtabliſhing and Securing the publick Worſhip of God; and deſtroying the Enemies thereof; the ſame Will is now contain'd in the Holy Scriptures, which are the great and eternal Rule, by which every Spiritual Governour ought to be Directed.

But ſince the Principles of good Government, whether Spiritual or Temporal, are in ſome reſpects the ſame; ſince *David* was as Eminently a *Prophet* as a *King*; if we can ſee in what Reſpects *He* was a Man *according to God's Heart*, it will quickly appear upon what Accounts, a *good Paſtor* is ſo.

1. He was ſo in reſpect of his *great Integrity*. After we are told *Pſal.* 78. *v.* 70. That *God choſe* David *his Servant, and took him from the Sheepfolds.* That, *from following the Ews great with Young, he brought him to feed* Jacob *his People, and* Iſrael *his Inheritance.* We have this Teſtimony given of him, *v.* 72. *So he fed them according to the* Integrity *of his Heart*, or with *Faithful* and *True* Heart, as the other Tranſlation.

As God himſelf is moſt *Righteous* and *True*; as the Bleſſed *Jeſus* came to bear Witneſs to the *Truth*; *Who*, while he was that Faithful Witneſs, *did no Sin, neither was guile found in his Mouth*; *who when he was Reviled, Reviled not again*; *When he ſuffered, he Threatned not, but committed himſelf to him that Judg-*

ith Righteouſly, 1 Peter 2. v. 22, 23. So the ſincere upright Man, muſt be particularly *according to Gods own Heart.*

And indeed what nobler Idea can we form of a great and good Man, than to fancy him thus *following his* Redeemers *Steps*, v. 21. *ibid*: deſpiſing equally the Threats and Promiſes of the World; Deaf to the Revilings, unſhaken by the Violence of wicked Men; regarding nothing but his own *Conſcience*, and Examining and Informing *that* continually by *the Will of God.* And after he has done ſo, committing himſelf *to him* that is ſure to *judge Righteouſly*, whatever the Ignorant and Inconſtant World does.

How Happy! are they, who are under ſuch Governours? the good Opinion they have of them, will prevent or cure all Jealouſy and Suſpition, will promote and preſerve Peace and Unity, make them have Truſt and Confidence in them, and conſequently follow their own Buſineſs Dutifully and Contentedly, in their ſeveral Stations: Few People are apt to think an Honeſt Man in the Wrong, and if he ſhould happen to be ſo, every Body is ready to excuſe it; but where this Virtue is wanting, all others turn to a Mans Diſadvantage, and make him only Fear'd and Suſpected more.

Nay, how happy is the upright Man in himſelf! many are the Cares and Troubles that attend a *Truſt of ſuch Importance*, as that which is the Subject of this Diſcourſe; But the Bleſſed Satisfaction, which flows from a juſt Senſe of ones Integrity, ſhines thro' and enlightens all, for *that Heart* muſt need be at Eaſe with it ſelf, muſt feel ſomething of the Tranquility and Happineſs of the *Divine Nature*, which is, in this reſpect, ſo much according *to Gods own Heart.*

Therefore when a good Man is tired with publick Buſineſs, or has met with Oppoſition and Diſappointments in his honeſt Endeavours, and perhaps ſhall find himſelf Inſulted by one, Betray'd by another, and Reproached by a third.

What a Bleſſing is it? that he can retire to the Comforts of a good Conſcience, and whenever the World proves ingrateful, and unjuſt, may ſtill appeal from *Man* to *God.*

O Heavenly Virtue! How much is Mans true Happineſs due to *Thee* alone; *Thou* art the Foundation of Courage and Fortitude, and the beſt Defence againſt Envy and Ingratitude; 'tis *Thou* alone, that can'ſt make Proſperity Innocent, and Adverſity Supportable: *Thou* takeſt off the Terrors of Death, and openeſt the Joys of Heaven; ſhowing unto the *Paſtor*, ac-

cording to Gods Heart, that Crown of Glory which fadeth not a
and *which* he ſhall certainly *Receive, when the chief Shepherd ſh*
appear, Eph. 4. 11.

2. Another Virtue Eminent in the Man after *Gods o*
Heart, was his *Zeal* for his Glory: This was remarkable in *D*
vid, in his bringing back the *Ark* with ſo much Joy, and reſo
ving to build a *Temple* for it; and this he felt to ſuch a Degre
that he crys out *Pſal.* 69. *v.* 9. *The Zeal of thine Houſe hath Eat*
me up. His concern for the Honour and publick Worſhip o
God was ſo very great, ſo fervent, ſo inceſſant; that it Prey
upon his Spirits, and waſted him away. This was very E
traordinary indeed, Zeal when it burns *inwards*, ſeldom run
to ſuch Extremes, tho' it too often does ſo, when it *Breaks ou*
upon others; for what Miſchief has been done in the Worl
by intemperate Zeal, which will not ſuffer thoſe it poſſeſſes, t
think or diſtinguiſh; but like *Nebuchadnezzars* Furnace, de
ſtroys *Friends* as well as *Enemies*? Nay often Friends *only*, whil
thoſe it was intended againſt, as ſecur'd by Gods ſpecial Prov
dence. But when *Zeal* is limited by the *Will of God*, and aim
at nothing more than the *Good of Man*, it can do no Harm, an
is often abſolutely neceſſary for the Oppoſing open Enemie
and Puniſhing notorious Offenders; and the want of it, give
great encouragement to both; therefore this Extreme is Dan
gerous alſo. It was the Prieſts Buſineſs under the Jewiſh Oeco
nomy, to keep the Fire in upon the Altar, to have it alway
ready for *proper* Sacrifices; and that Fire, came *firſt* from Hea
ven, ſo ſhould Zeal be always kindled from above, and be al
ways ready in the Man *according to Gods Heart*, tho' not con
ſtantly employ'd againſt others.

3. Another Virtue which entitled *David* to be the Man a
cording to Gods Heart, was his *Goodneſs*, or *Charity*; his Tender
Merciful and forgiving Temper: The Cruelty of *Saul*, th
Malice of *Shimei*, the Inſolence of *Joab*; and his tender Car
of his Rebellious Son *Abſolom*, are each of them ſufficient In
ſtances of this. This excellent Virtue will Temper and Rebat
the Edge of the other; if Zeal be ſometimes Neceſſary for th
Defence of the Flock, this is neceſſary to gain the good Wi
of them, and to encourage more to come into it. That we may
be all at laſt *one Fold under one Shepherd*. When ſuch a Paſto
goeth before the Sheep, they follow Him Readily and Gladly, fo
they know his Voice (John 10. 4.) and rejoyce to hear it, be
cauſe the Kindneſs and Gentleneſs of it, cauſes Eſteem, Re
verenc

rence and Obedience; otherwiſe inſtead of *following him*, as was the manner in the *Eaſtern* Countries, they will ſcarce be *riven* by him; the meekeſt Creature being capable of being righed, tho' not at all inclin'd to diſobey: Nay altho' ſome of hem, ſhould be found Culpable thro' Weakneſs or Infirmity: et nothing can be more *according to* the God of Mercies *Heart*, ccording to *that Mind which was in Chriſt Jeſus*, than Pity and ompaſſion, than Mercy and Forgiveneſs: For ſo is the *great hepherd and Biſhop of our Souls* deſcrib'd by the Prophet *Iſaiah*, *e ſhall feed his Flock as a Shepherd*, (a tender and loving one, appears by what follows) *he ſhall gather the Lambs with his rm, and carry them in his Boſom, and ſhall gently lead thoſe that e with Young*, Chap. 40. *v.* 11. But this need not be inſiſted pon, where the Care is truly Paternal, Paternal Indulgence ill naturally follow.

These are the *chief* Qualifications, which gain'd *the Royal rophet* the glorious Title of being *the Man after Gods own Heart*, to his *publick* Character, and that too notwithſtanding the eat Sins which he was Guilty of, as to his *private* one. herrefore when other Governours are ſpoken of under *the me Character*, we may reaſonably ſuppoſe, that *the ſame Qua-ications* are included in it: How theſe are to be apply'd, ill appear under the next general Head. Where I am to ew,

III. The great Ends for which *ſuch Paſtors* are deſign'd by od, contain'd in thoſe Words, *They ſhall feed you with Know-dge and Underſtanding*. How ineſtimable a Bleſſing is this to e Church of God? But alas! How many difficulties do they eet withal, who are concern'd in conveying it? Theſe Words y relate either to the *Conduct* of the *Paſtors*; and then they to be taken Adverbially, *they ſhall feed you*, Knowingly *and* nderſtandingly; or elſe to the *Nature of* the Food which the ock ſhould receive, which was to be *Knowledge* and *Under-nding*, Eminently and Remarkably ſo. As to the

1. Of theſe: To mention *David* once more, as it is ſaid *Pſal.* . *v.* 72. That he *Fed* Iſrael *according to the Integrity of his art*; ſo it is added, that *he guided them with the* Skilfulneſs *of Hands*, not with the mean Artifices of Worldly Policy; t with ſuch Prudence, as was not only conſiſtent wit his In-rity, but kept it always upon its Guard, and gave Life and gour to it.

How very neceſſary is this, if we conſider the Importance

of

of that great Truſt whereof we have been ſpeaking, and the Difficulties of Diſcharging it: When our bleſſed Lord put that Queſtion ſo often to St. *Peter*, Simon *Son of* Jonas *Lovest thou me?* St. John 20. *v.* 15, 16, 17. and upon his profeſſing to do ſo, Commanded him as often, to feed his Sheep: This was not to confer upon him any *Supremacy* over the other Apoſtles; or that he wanted any new profeſſions of his Love, to make amends for his denyal of *him*, and to ſhew the Sincerity of his Repentance; the *Searcher of Hearts* knew this ſufficiently: But *he* did this, to ſhew how much *he himſelf* Loved thoſe Sheep, which he recommended to his, and the other Apoſtles Care; and to intimate what *great* Troubles and Difficulties, they ſhould meet withal while they diſcharg'd that Office; *ſo very great*, as to ſtand in need of all that Zeal and Love which *he* pretended to, above the Reſt; and alſo to excite a proportionable Care and Diligence in all their Succeſſors in future Ages. Thus ſays St. *Chryſoſtom* * our Saviour, by theſe Words, *would have both* Peter, *and* ALL *of us Learn*; (ſpeaking of all Chriſtian Biſhops. He himſelf being one; tho' not a Succeſſor of St. *Peter*) *That* WE *ought to employ, much Study and Diligence in a Buſineſs of ſo great Importance.*

When the Active and Watchful Apoſtle of the *Gentiles* takes his leave of the Biſhops of the *Proconſular Aſia*, of which *Epheſus* was the Metropolis, *Acts* 20. 23, &c. He gives them this ſolemn and remarkable Charge, *Take heed unto your ſelves and to all the Flock, over which the Holy Ghoſt hath made you Biſhops, to feed the Church of God, which he hath purchaſed with his Blood; for I know this, that after my departing ſhall grievous Wolves enter in among you, not ſparing the Flock. Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe things to draw away Diſciples after them. Therefore* Watch *and* Remember, *that by the ſpace of three Years, I ceas'd not to warn every one Night and Day with Tears.* How much is contain'd in thoſe pathetic Words *Watch* and *Remember*? for alas! if we conſider the Humour of the preſent Age, the bold Errors and wild Opinions, that are ſcatter'd abroad, how much Occaſion is there to *Watch* Continually? And if we conſider how confidently and obſtinately they are defended and maintain'd, how

* ὁ Πέτρον ὁ πάντας ἡμᾶς μαθεῖν ἠθέλησεν ἵνα πολλὴ ὁ ἡμεῖς, &c. λογ. β περὶ ἱεροσύνης, T. 6.

† Ἐπισκόπους, *Orig.*

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ssary is it to remember this Caution of the Holy Apo-
les and his manner of acting; For when *every Paſtor*
an Abomination unto our modern Egyptians, Gen. 46. 34.
which way ſhall even the *Paſtor, according to God's*
Heart, endeavour to ſucceed? How ſhall his Integri-
y Exert it ſelf? How ſhall he know when to em-
loy his Zeal, and when his Charity: And while
e is encompaſſed at the ſame time by Cenſure and Ap-
lauſe, by Libels and Panegyricks, by Threats and
romiſes; how ſhall he venture to go forward at all;
r if he does, how ſhall he Steer ſafely, or hope to be
bey'd, amidſt ſo dark a Night, and ſo loud a Tem-
eſt as this is? Nothing can enable him to do ſo, but
me Ray of Heavenly Light, but that Knowledge
nd Underſtanding which is from above; and theſe
od will certainly beſtow by the ſame Spirit, by which
e *gives us Paſtors according to his Heart.*

2. The other Senſe in which theſe Words may be
ken relates to Inſtruction, to the ſound Doctrine and
holeſom Food of the Goſpel; in oppoſition to that
iſdom which the *Greeks* vainly ſought after, to the
aw given by *Moſes*, and to thoſe Pretences of Wit,
enſe and Humane Reaſon, which this Age abounds
ithal.

They ſhall feed you with Knowledge and Under-
anding; ſhall do this, by diſcharging Faithfully the
eat Duties peculiar to their Office; by ordaining fit
erſons to feed under them, with the Holy Word and
craments; by Confirming and Bleſſing good People in
od's Name, and alſo by their own holy Examples and
ious Exhortations. O! how great then is the Bleſſing
at is here promis'd? If the Soul be of ſo much grea-
r Worth than the Body, if the Happineſs of Eternity
to be preferr'd before the Miſeries of this Life; then
hat Bleſſing can be given to a Nation to be compar'd
ith this? And therefore what Duty and Obedience,
hat Gratitude and Love, is due to ſuch Princes? whom
on account of their own Piety and Virtue, God rai-
s to the Throne, to be the happy means whereby

he

he gives us Pastors according to his own Heart; to feed us with Knowledge and Understanding.

Let us see then in the next place,

IV. By what Signs we may be reasonably assur'd when such Pastors are eminently the Gift of God. All that are lawfully called, are certainly the Gift of God, in a general Sense, but we may perceive when they are eminently so by some particular Circumstances; for Instance,

1. When they are such as have long been Labourers in God's Vineyard, and faithful Dispensers of his Word and Sacraments. Thus St. *Paul* to *Timothy*, 1 *Epb.* Chap. 5. v. 17. *Let the Presbyters that Rule well, be counted worthy of double Honour,* (not only as to Maintenance but as to Dignity and Authority) *Especially they who labour in the Word and Doctrine*; if this regards those of the Inferiour Order, (as many suppose) it shews who are most worthy of the Superiour one, and prefers their labouring in the Word, even before their Ruling well; and *Timothy* being enjoin'd to take care of this by the Spirit of God, when such Persons are accordingly rais'd we may justly suppose it to be done by the same Spirit, especially when such Labours have been attended with great Success, and universal Applause.

2. This we may be farther assur'd of, if the Persons have been eminent for their Exemplary Piety and Conversation; and have liv'd up strictly to what they taught; for as nothing is more apt to convince People of any Truth, than to satisfy them that one believes it ones self, nothing can satisfy them sooner of this, than an holy Life. There is a sort of Instruction that comes from good Mens actions, which is of much greater force, than that which comes from their Words only, because the Jealousie of Pride, is not so much rais'd here, nor Wit nor Prudence tax'd or question'd by verbal Information, or Reproof; and then too, of what vast extent is the Benefit of good Example, and how greatly does it contribute to God's Glory? For this oc-

casion

ſions the offering up Praiſes to him by a thouſand
ongues, in a thouſand places at once; becauſe not on-
a good Man's Acquaintance, who are Eye-Witneſ-
of his Life, will bleſs God for him; but they who
ell afar off, they who never ſaw him, will do the
me; therefore how publick, how univerſal a Bleſ-
g is ſuch a Man? His Verbal Inſtruction, could reach
t to one Particular number at one particular time and
ace; but his Example preaches always, and almoſt
ery where, and will ſtill do the greater Good the
gher it is rais'd; and therefore it may juſtly be ſup-
s'd to be God's particular act, when it is ſo.

3. Such Paſtors ſeem to be more eſpecially given by
od, whoſe Worth, in the reſpects already mention-
, is increas'd and adorn'd by Modeſty and Humility;
ho dread their own juſt Praiſes, as much as they do
nſuring others; who, like *Moſes* know nothing of
at Luſtre which they have Contracted, by conver-
g with God; and when they are told of it, vail it
er immediately, and ſeek for Solitude and Retire-
ent, as much as poſſibly. This is a certain Sign of
eat Merit, next to the deſiring the high Office of a
ſtor, in the times of Martyrdom, it is moſt Glori-
s to do quite contrary in times of Honour and Se-
rity; which bleſſed be God! it is not without, even
this Age: But ſuch good Men often enjoy their Wiſh-
according to the common courſe of things, the
Humble and Modeſt are taken at their Word, and
y retire as much as they think fitting, and burn
ay as Lamps did in Sepulchres heretofore, did not
d take care to find them out; as he did many of the
ophets and Biſhops of Old; for the good of his
urch, and advance them to be the *Lights of the World*
ine before Men, that they may glorifie their Father which
Heaven; diſcern it plainly to be his own act; and
aiſe and Magnify him, for the tender Care, and gra-
us Diſpenſations of his Providence.

I have now gone thro' the four Heads, there needs no particular Application of what has been ſaid, at leaſt the beſt will be contained under the next.

V. And laſtly, The Duty of thoſe to whom ſuch Paſtors are ſo given.

We may be directed in this, in great meaſure from another place of our Prophet, parallel to the Text, *Jer. 23. v. 4. I will ſet up Shepherds over them, which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking ſaith the Lord.*

1. *They ſhall fear no more, nor be diſmayed.* They ſhall have no cauſe to be ſo, and therefore it is their Duty to ſtruggle againſt it. Suppoſe Peoples Concern for their Religion be ever ſo Sincere, or has been ever ſo Juſt, yet what can put an end to it more reaſonably, than when *God gives them Paſtors according to his Heart, which ſhall feed his Church with Knowledge and Underſtanding.* Eſpecially when in the moſt extenſive Senſe of the word *Paſtor*, he gives them Princes, as well as *Biſhops* that are ſo. Wherein could we wiſh that God would ſhew his Love and Care of us, more than in this? Is there any thing of ſo much Conſequence as ſound Doctrine, ſpotleſs Integrity, and unblemiſh'd Example? Are not theſe moſt neceſſary in an Age of ſo much Irreligion and Prophaneneſs? If ſo, when and in what manner cou'd Divine Goodneſs Demonſtrate its Paternal Care more plainly, than in giving Paſtors ſo qualify'd in ſuch Circumſtances? And conſequently, how very reaſonable is it, that all Honeſt and Well-meaning Doubts and Fears, which the beſt Men are ſometimes touch'd withal, ſhou'd be chang'd into Holy Confidence and Joy?

2. Another part of our Duty upon ſo great a Bleſſing is included in thoſe words, *neither ſhall they be lacking*, not one of the number miſſing, as [*The Vulgar*] one Tranſlation renders it. No wandring in odd Opinions, or retiring from the reſt of the Flock, diſſatisfied and diſcontented, but that all ſhould be joyned together in holy

Union

Union, and mutual Charity; as having the ſame ends
view, as being govern'd by the ſame Paſtors, under
e ſame Lord.

This I am ſure is ſadly wanting, while our unhap-
y Diviſions hinder the faithful Endeavours of our
riends, and promote the Deſigns of our Enemies. If
ivide & Impera, be ſo plain a Truth, methinks it
ould be as plain, that *to be Divided, is to be Ruin'd*;
nd yet we all agree in the points of the greateſt Im-
ortance, we are all zealous for that *Apoſtolical Order*,
hich has ever been the Defence and Ornament of our
hurch; we are all ſenſible what ground Atheiſm,
eiſm, and Socinianiſm, and under ſuch Pretences,
ery ſort of Vice, gets among us; We are all equally
prehenſive of what we are threatned withal from
road, not only by the late deſign'd Invaſion, but by
e ſame Perſon's being now actually in Arms, and af-
he has been ſo long nurs'd up in the moſt cruel Su-
ſtition, now learning to impoſe it upon us by Force.
mmon Danger uſes to produce common Senſe, and
utual Convenience, to reconcile People to one ano-
er; but we have far greater Motives than ſuch as theſe
, to Friendſhip, Union, and Love; from the
mmands and Example of a moſt merciful Re-
emer.

3. For a more General Application of what has been
d. As it is the Office of *Paſtors* according to God's
art, to feed thoſe that are committed to their Charge,
h Knowledge and Underſtanding; ſo it is the Du-
of thoſe that are to be fed, whether as to their be-
Govern'd or Inſtructed; to be of ſuch a Temper
Diſpoſition, ſo ready to learn and to obey, as is
pper for the receiving ſuch Benefits. *Obey thoſe that*
ve the Rule over you, τοῖς ἡγουμένοις ὑμῶν, *your Biſhops*,
many of the Fathers expound it, *and ſubmit your*
ves. The Reaſon which the Apoſtle gives for this,
ght to be conſider'd very ſeriouſly, *for they watch for*
r Souls, as they that muſt give account (*of you*, as ſome
Copies

Copies have it,) *That they may do it with Joy, and* [illegible] *with Grief*; not meeting with Vexation in their Cha[illegible] table Endeavours, and not having the grief to [illegible] them all to no purpose, and to be forc'd to beco[illegible] our Accusers hereafter; *For that is unprofitable for* [illegible] *Heb.* 13. *v.* 17. Alas! how gentle a Word does the S[illegible] rit of Peace make use of here, it is not only unprof[illegible] ble, but pernicious, but tending to eternal Destruc[illegible]

If People did but consider calmly the great Ca[illegible] Troubles and Difficulties which constantly attend up[illegible] *Pastors according to God's Heart*, let them act with ev[illegible] so much Knowledge and Understanding; particu[illegible] ly as they are set forth by St. *Chrysostom*, in his ad[illegible] rable Treatise περὶ ἱερωσύνης St. *Austin*, *De Pastor*[illegible] *Gregorius Magnus* upon the same Subject, especially t[illegible] first and the last; they would be very cautious h[illegible] they increased such difficulties, and rather endeavour [illegible] that they could, to strengthen the hands of those go[illegible] Pastors that are over them in the Lord, and to t[illegible] end praise, and exalt, and adore the divine goodn[illegible] for bestowing such inestimable Benefits upon us, by [illegible] graciously fulfilling to us, notwithstanding our unw[illegible] thiness, the blessed Promise in the Text.

To Conclude, in the Words of St. *Paul*, *May* [illegible] *God of Peace which brought again from the Dead, o[illegible] Lord Jesus, that great Shepherd of the Sheep, thro[illegible] Blood of the Everlasting Covenant, make us all p[illegible] in every good Work to do his Will, working in us [illegible] which is pleasing in his Sight, thro' Jesus Christ; to w[illegible] be Glory for ever, and ever.* Amen. 13. *Hebr.* 20, [illegible] Verses.

FINIS.